

"AN INJURY TO ONE IS AN INJURY TO ALL!"

ORGANIZE RIGHT

W  W
EMANCIPATION
EDUCATION ORGANIZATION

ORGANIZE YOUR MIGHT

Industrial Worker

VOL. 3 No. 34

One Dollar a Year

SPOKANE, WASHINGTON, THURSDAY, NOV. 16, 1911

Six Months 50c

Whole Number 138

AGITATE—EDUCATE—ORGANIZE—FIGHT FOR THE EIGHT HOUR DAY

DISCHARGED FOR TALKING

SECTION HANDS AND FOREMAN FIRED FOR TALKING I. W. W.—I. W. W. ORGANIZER LOSES VALISE OF UNION SUPPLIES—ORGANIZATION IS GROWING.

Just a few lines to let you know of happenings in Humboldt County and Eureka. Fellow Worker John Pancier has gone to Marshfield to organize a local there. Fellow Worker Fred Ravoldi is organizer for No. 431 at present.

It is noteworthy to mention that some sixteen section hands were fired for talking industrial unionism.

It seems like that the roadmaster jumped the section boss and told him that the men would have to cut out that damn union talk. The section boss said: "What do I give a damn what they talk as long as they do their work." At that the road boss yanked out his time book and fired the whole bunch of them, including the section boss. There were five members of No. 431, Eureka.

When Organizer Fred Ravoldi was up at Shively holding meetings his valise of literature and stamps were stolen. He suspects that the boss stole them. Some of the members looked for two days for the valise but could not locate it.

Now just let them keep up the good work of advertising the I. W. W. and we will be after them in good time. Yours for a Big I. W. W.

W. B. LANE,
Acting Secretary Local No. 431.

BEFORE THE VICTORY

LOTS OF FREE SPEECH IN KANSAS CITY—I. W. W. MEN SPEAKING TO PACKING HOUSE SLAVES—WORKERS ARE INTERESTED IN I. W. W.

The national organization of the Industrial Workers of the World has given notice that it will take part in the fight started here by the Kansas City society for its idea of free speech. Vincent St. John, national secretary, of Chicago, sent the following telegram this morning to the Kansas City police commissioners:

Our advices corroborated by Kansas City papers, establish that the police under your control, in an attempt to serve corporate interests, are arresting and jailing members of this organization for attempting to exercise rights supposedly guaranteed by constitution of Missouri and United States. Members there have the backing of entire organization. Free speech will be established and maintained in Kansas City if it takes all winter, in spite of all corporation lickspittles and other individuals who dodge operation of vagrancy law because of holding police jobs.

The police say that as long as the members of the organization stay within the law there will be no more arrests.

The members are not confining their speech-making to this city. Last night a member of the organization procured a soap box and spoke to a small crowd nearly an hour at Sixth street and Minnesota avenue, Kansas City, Kas. Speakers also are holding meetings every noon at the packing houses in Armondale. The speakers mount chairs and soap boxes at the main gates of the packing plants and speak to the workers after they have finished their lunch. The packing house employees receive the speakers enthusiastically and give their speeches deep attention.—Kansas City "Star."

IDENTITY OF INTERESTS.

A man went hunting with the object in view of supplying his need with a fur overcoat.

At the same time a bear went hunting with the object in view of supplying his need, a square meal.

They met and each secured that for which he was looking.

We may presume that the bear would consider their interests to have been identical, since each wanted that which the other could supply and each could supply that which the other wanted.—Ex.



AT THE SHRINE OF THE SACRED CONTRACT

Slaves ask for Privilege to Organize

"SONS OF VULCAN" PLEADING FOR MERCY—BEGGING FOR THE RIGHT TO ORGANIZE—I. W. W. GETTING IN ITS WORK—ONLY FORM OF UNIONISM WORTH A CENT.

The Sons of Vulcan beyond a doubt is a great organization. Not that we have ever heard of it until last month, when it acquired fame for all time. That the organization has some close connection with the steel industry its name would seem to indicate, and the action it recently took in connection with the great trust would also lend itself to a similar conclusion.

In effect what the Sons of Vulcan did in the terms of the dispatch was: "To ask that the Stanley investigators demand of the steel corporation that it give to its employees the privilege of organizing for the amelioration of their working conditions, and the bettering of wages, or if the corporation refused to grant this, that the committee recommend to congress that the corporation be dissolved."

However much we may admire this ingenuous proposal of the "Sons," we cannot help thinking that it is merely a roundabout way of doing nothing, and we are much at a loss in understanding how the corporation can deny its employees the privilege of organizing. We have been told time and time again that this noble animal, the wage slave, has always the inestimable privilege of doing as he pleases, and no particular privilege was conferred upon the bosses, which the

wage slaves also were not also entitled to, being free and equal in this great republic it comes more or less as a shock to hear anyone, even if they are Sons of Vulcan, or any other "sons," asking that the workers be "permitted by the bosses to organize."

Besides, we cannot see when the Sons of Vulcan were in the demanding or requesting business they did not order the steel corporation to raise wages, and to better conditions. Surely if congress has the power to order the trust to dissolve, it has also the power to make them pay more wages. Perhaps the "Sons" realized that they were acting within certain well defined limitations; that the whole matter was an elaborate humbug not to be taken too seriously, and afforded an opportunity to the "Sons" for advertising themselves in a pleasant manner among the brainless invertebrates who accept the conditions as they are, and fear to organize without the gracious condescension and kindly permission of any boss.

Aside from the whole question, there is thus brought to our notice that there exists within the United States today a body of men employed in the largest industry in the country who may not organize to better their condition. There is thus brought also to our notice the peculiar phases in the course of evolution this thing of freedom can take. Wasn't it Goldsmith who wrote of classes calling it freedom "when themselves are free," just as Herbert Spencer referred to socialism which would liberate the submerged millions and make the well fed idlers work or starve, as the "coming slavery?" We can't

help looking at things from our own point of view, and it requires the services of many parasites before the workers can be brought to reach that stage of perverted egoism when they will accept as final the decision of the employers that they may not organize.

However, we will do well not to be wholly misled by the action of the "Sons of Vulcan." The much-abused, much-slandered, much-maligned, much-despised, much-denounced I. W. W. has been quietly getting among these spiritless workers in the steel industry and carrying on the only propaganda of unionism worth a cent. It is working steadily and making slow but effective progress among the very men concerning whom the Sons of Vulcan affect so much solicitude.

Where craft unionism has wrought such cruel havoc, industrial unionism is slowly repairing the damages, and the time is surely coming in the steel industry when one solid union will present a stronger, sterner and more irresistible ultimatum to the steel trust which they cannot help but heed. And it will be done not by the inflated self-esteem of Heaven-appointed leaders at divine salaries, but by the work of the masses themselves, the workers who see and know where begins and ends the limits of their power.

It is about time the workers who have been taught to ignore and encourage to depurate the cause of industrialism recognized the splendid work of the only really effective form of organization in America today.—Name Industrial Worker (Official organ of No. 240, W. F. M.).

LUMBERJACKS' SPECIAL.

Next issue of the "Worker" will be a special, and will be entirely devoted to the lumberworkers and the necessity of starting the National Industrial Union of Lumberworkers. The convention of lumberworkers will be held in the city of Seattle in February and in the meantime we have plenty to do in order to prepare the ground for the formation of the National Industrial Union. Order your extra

cards, good for 13 weeks' subscription. Why not send for a few day and help increase the circulation of the "Worker?" The "Industrial Worker" is almost out of debt, so hurry along and clean up the balance and we will then begin to make immediate arrangements to get our own plant and when we get it we will flood the country with literature. Boost this week and let us see every I. W. W. man and woman do a little to increase the circulation.

"20 MINUTES LATE."

Twenty I. W. W. members left for Kansas City over the Erie road yesterday morning to take part in the free speech fight in Kansas City, Mo. This fight, which was provoked by the police authorities, began several weeks ago.

As all agitators are being relegated to the city prison, the I. W. W. is concentrating its shifting units toward the valley of the Kaw

in an effort to block the schemes of the shyster business interests by a policy of passive resistance.

Thousands of the modern crusaders are on the way, and Kansas City will find an interesting job on its hands.—"New York Call," Oct. 30.

POLITICS.

Victor L. Berger lectured for a private lecture lyceum at Pittsburg, Kas., October 6. It is significant that he was introduced by P. P. Campbell, republican insurgent congressman from the district.—Ex.

WANTED.

Any person knowing the address of Mike Covello, formerly of Angel's Camp, Cal., is requested to communicate the same to his brother, A. Covello, Box 2018, Angel's Camp, Cal.

WORK HARD FOR CIGARS

STEEL TRUST GIVES CHEAP CIGARS TO FAITHFUL SLAVES—RECORDS ARE BROKEN AND THEN COMES THE LAY-OFF.

Chicago, Ill., Nov. 3, 1911.

I am working at the Wisconsin steel mills. It surprised me to see a box of stogies passed to the foreman and of course the foreman handed each slave a stogie, like a sky-pilot feeling hot eakes to the fanatic, generally known as "holy communion."

These suckers would line up for this "snipe" like a hungry bunch of doughnutters would wait a half a day for a half an ounce of stale dried punk. They would glow onto that "snipe" and gaze at the herder just as much as to say, "Why, how can you afford this?" I thank you very much and I'll be a very kind obedient slave to my master."

These wage slaves get a cigar for every time they "break the record" of blowing steel.

The summer of 1910 the "snipe" box was passed around six or seven times so the following winter there was a lay-off of half the mill.

Today these slaves must not do less than the third "record" or the penalty reads "discharge."

So I suppose the sooner they will fill the Wisconsin Steel company's warehouse the sooner they will be able to get a lay-off.

The wages for labor here is 17 1/2 cents an hour. Ten hours of graft; half an hour for lunch if you can get it. The herders are a bunch of growlers 'cause they are figuring on a lay-off this winter. A STEEL SLAVE.

SABOTAGE IS WORKING

SABOTAGE BEING USED IN HARRIMAN STRIKE—POLICE CHIEF SEEKS EVIDENCE IN I. W. W. HALL—GETS THE "HORSE LAUGH"—BRAWLEY I. W. W. IS VERY ACTIVE.

Every car on the local sidetrack Tuesday night had its air hose cut. I. W. W. labels were also pasted on every glass of the many pained windows of the passenger depot." The above appeared in the columns of a local newspaper here, "The Brawley News." Better known to the members of the I. W. W. as "The Brawley Bladder." This appeared, of course as a result of the activity of the I. W. W. here. Street meetings are being held three nights a week, which is something new to the parasites here, as it is the first attempt we have ever made to congregate the slaves, and inoculate a little Industrial Unionism, into their slumbering brains. The boss, of course, preferring that they should remain in that mental stupor that knows no wake. Following this the I. W. W. was visited by his royal highness "Der Chief," or special agent of the S. P. R. R. Co., who showed plainly that he had never met the I. W. W. only as individuals. Calling for the secretary, whom he began to interrogate in regard to the cutting of hose, pasting stickers, etc. It is needless to say no one pleaded "guilty." "IF YOU KNOW OF ANY SUCH DEPREDATIONS BEING COMMITTED WOULD YOU INFORM US," he asked. After being told that this was a union and not a rendezvous for stop pigeons he became very angry and said: "WELL IF THIS THING DOES NOT STOP WE WILL QUIT RUNNING TRAINS ON THIS BRANCH ALTOGETHER." This spasm was greeted with laughter. Spasm No. 2 was to the effect that if any more R. R. property was destroyed that the county would have every man that was not working vagged. Seeing that this did not scare any one, he settled down and became very docile and made himself quite agreeable. After a few minutes conversation it became very apparent that his nibs, "Der Chief," was no more than a polished scissorial, but ready to do the bidding of his master to the extent of murder if necessary to hold his job. We intend to double our activity this winter in the Imperial valley. Keep your eye on Brawley and watch us grow. Yours for the One Big Union.

THOS. M. DODSON.

INDUSTRIAL WORKER

Published Weekly by the General Executive Board of the Industrial Workers of the World.
BOX 2129,
SPOKANE, WASHINGTON.



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Subscription Yearly	\$1.00
Canada, Yearly	1.50
Subscription, Six Months	.50
Bundle Orders, Per Copy (In Canada)	.02 1/2
Bundle Orders, Per Copy (In United States)	.02

CASH MUST ACCOMPANY ALL ORDERS.

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Entered as second-class matter, May 21, 1910, at the Postoffice at Spokane, Wash., under the Act of March 3, 1879.

inasmuch as great wealth is an instrument which is uniformly used to extort from others their property, it ought to be taken away from its possessors on the same principle that a sword or pistol may be wrested from a robber, who shall undertake to accomplish the same effect in a different manner.—Thomas Skidmore.

THE McNAMARA TRIAL.

The McNamara trial progresses with the speed of a snail. After six weeks of cross questioning, there are some three or four retired capitalists who will serve as jurymen. These fellows who have "retired" as a result of being able to skin others from the product of their toil are regarded as the equals of the McNamara, or in other words their peers. That this gang will have due respect for the system that puts property above everything else, there is little doubt. That they will hang McNamara if they get "a ghost of a show" is a foregone conclusion by those who have even the faintest knowledge of the existence of the class struggle. Taken all in all so far, the McNamara jury is the biggest fake of the season. It's nearly as "raw" as the Haymarket jury that tried our fellow workers in Chicago in 1886.

"CAN YOU UNSCRAMBLE EGGS?"

This sarcastic query has been slammed at those in authority who would attempt to destroy the steel trust. Judge Gary, one of the principals in the steel trust, is the gent that fires this broadside into the ranks of those who go about the country voicing threats against the steel trust. Gary recognizes the fact that the steel trust, like any other combination of capital, is the result of economic development and cannot be unscrupulous any more than the sea can be swept back with a broom. The steel trust will carry the case to the supreme court and we are satisfied that when the supreme court gets around to the case (which will be in about five years) that the steel trust, owing to its great economic power, will be acknowledged as a "reasonable trust." It might be well to state right here that the steel trust is stronger than the United States government, has more money and could arm more slaves tomorrow than any government in the world with another government thrown in to boot. This job of breaking up the steel trust might do for election dope, but it cannot fool the most ignorant member of the I. W. W. We have a trust in process of formation at the present time that will make the steel trust as well as all other trusts bow to the feet of LABOR and LABOR is that thing which produces all wealth and ought to be able to take care of itself. Till then—steel trusts.

"WHY BACK DOWN."

Under this caption the Kansas City Journal of October 30, in an editorial, launches forth most venomous against the authorities of that city for refusing to carry on the fight against the I. W. W. As the "Journal" is the mouthpiece of the Santa Fe railroad system, we can easily understand this wretched wail from the editor. It might be well, though, at this time, to inform the Kansas City "Journal" editor that Fresno, Cal., was also in a fight against the I. W. W. and the Santa Fe was also very much interested there also in urging the authorities to smash the I. W. W. to pieces. Trying to smash the I. W. W. and smashing it are two different propositions entirely. The following is an extract from this very lengthy editorial:

"It is a curious spectacle that is presented when a big community like this is placed in the position of receiving an ultimatum from such an organization as the 'Industrial Workers of the World' and receding from its announced intention to arrest the vagrants as often as they violate the law. * * *

"One of the cardinal principles of the 'order,' according to questions from a prominent representative, is to 'do just the opposite of what the boss wants.' In this case the 'boss' is the people—the business man on whose complaints the noisy mouthers were arrested for obstructing traffic and making nuisances of themselves generally; the public, whose authority is openly defied through its officials; the taxpayers, who hire police to see that the ordinances of the city are enforced and not set at naught by 'trouble hunters.'

"From the point of view it is wiser to ignore would-be martyrs. But if to do so it is necessary to break down completely and let street corner loafers, some of whom quit good jobs to pose in the limelight of passing notoriety, violate the

city ordinances and disturb the public as they please, then it is decidedly unwise to ignore them. Enforcement of the laws is not persecution in any sense of the word, and the far-fetched parallel between the baseball crowds, the Salvation Army, the incidental amusing or interesting 'STUNTS' occasionally performed on the streets does not touch the real issue involved. In the first place, most of these assemblages mentioned are in the daytime, and in the absence of complaint from the business men there is no parallel between them and the leather-lunged defiance of the police, the well-nigh seditious preachings of the 'I. W. W.' orators and the whole trend and influence of this semi-anarchistic propaganda."

Sure Mike, there is no comparison between the Salvation army, the street fakirs who pull off little "STUNTS" and the I. W. W. We have been duped. We were given to understand that the trouble was caused by the I. W. W. blocking street traffic but this fellow "lets the cat out of the bag." We know what the real issue is all right without the "Journal" telling us, but what we would advise in the future is that all the editors of all the capitalist papers, get together on the beginning of these fights and make arrangements to cook up some dope and not have one goke telling about blocking the streets and another telling us that the real issue is the teaching of the I. W. W. Such work is "raw" and is liable to bring the city of Kansas City into disrepute all over the country. Of course there is no parallel between a thief that blocks the street by "pulling off" a few "stunts" in order to rob some poor devil out of his hard earned money and the I. W. W. that sells a book for 5 cents that will tell how to get away from the yoke of the master. Sure there is no parallel between the Salvation army and the I. W. W. One lives by begging and bunnining to hold up the rotten capitalist system and the other asks men to organize and overthrow the system that makes it necessary to have the hand of charity extended. Anything that tends to rob the people or give advice to the downtrodden to bear up with their burden and "take it to the Lord" will never be accused or jailed for blocking the street. Anyway the authorities of Kansas City seem to have horse sense enough not to accept the advice offered by the agent of the Santa Fe railroad system. The Santa Fe will have all the fight they want in fighting the I. W. W. right on the job before many moons. It is on the job where we shine and where we can get all our power into action.

THE GOSPEL SHARK.

The preachers of the gospel of contentment and subserviency will begin speaking on the streets of Spokane, beginning in January of 1912. The churches of Spokane, as elsewhere, have been travelling by their own momentum lately and anything that does that, like a shunted ear, has soon to come to a dead stop. Before the stop comes, however, every effort will be made by these parasites to bolster up a rotten argument as is evidenced by the fact that they now have to take to the street corners alongside of the pickle grabbers and bums of the Salvation Army. Whether there will be pickles enough to go around is problematical. Those who have a spare pickle at the present time generally use it to purchase some 5 cent booklet that will tell the hungry and ragged slave how to get organized so that the pork shops may be enlarged and the clothes not so shabby. A gypsy by the name of Smith, was recently imported from Europe to Spokane for the purpose of administering to the spiritual needs of the local savages, but after several weeks of weeping and wailing and begging for money, he departed with few converts for the happy hunting grounds. It's only two years ago this month when hundreds of I. W. W. men were suffering on bread and water in an old school building, without blankets and without any comfort and while they were being daily carted to hospitals as a result of the police brutality, these sacred leeches were vomiting forth their weekly venom against "tramps," "bums," "anarchists," etc., because they were "breaking the LAW" by trying to block traffic. This gang that lives with the spirits are so inhuman that they fail to now thank the I. W. W. for gaining them the right to carry on their graft on the public streets. If "blockading traffic" is ever again the pretext for taking away freedom of speech, there is a bunch of silk robed sky-pilots that are immune from the law.

THE VICTORY.

"Winter is coming on, and we don't want several thousand of these unemployed men in our city and furthermore we don't want to have to care for them."

Thus spaketh President Mill of the Board of Public Welfare in the great city of Kansas City when offering an excuse for not punishing the I. W. W. members for busting his little fake laws; laws that allow a Jesus screamer or a street fakir to block the streets or talk as long as they wish and fines a member of the I. W. W. \$500.00 for the same offense. Ever since the men have been released from the jails of Kansas City and have been allowed to talk as long as they wished on the streets, the authorities have been competing against one another in an effort to prove to the public that the I. W. W. did not force them into unconditional surrender. The statement by the President of the Board of Public Welfare leaves no room for doubt as to the victory or the cause of the victory. The I. W. W. would certainly have left no stone unturned in securing enough hoarders for the prisons and convict farms to keep several cooks working even though the fare be limited to only bread. The extra guards that would have been necessary to hire, to say nothing of a car-load of balls and chain, hammers, drills, picks, etc., would no doubt have had a satisfactory effect (to the I. W. W.) on the officials of Kansas City. You have done well Mr. Mill. We congratulate you on having sense enough to see what would happen before hostilities got along so far that it would have placed you in a mean position to back down and save your face as well as the face of the great city of Kansas City. Don't discriminate any more against a labor organization and remember always that I. W. W. does stand for "I WON'T WORK," when it comes to working before a shot gun for 50 cents a day in paying fines to a lot of grafters who would have to do something useful if not living as a result of the misery of others. Again we congratulate you.

REPORT OF MODERN SCHOOL

(By William Thurston Brown.)

I am glad to acknowledge my debt to the heroic, devoted Ferrer, and when I undertook to give a name to the movement which I desired to inaugurate in Salt Lake City a year ago, I could think of none which seemed to me so fitting as the one with which Ferrer will always be associated—the Modern School. But it is only fair to say that this attempt in Salt Lake City would have been made if Ferrer had not existed, and possibly the same name would have been used, since it describes better than any other the real aim and the actual origin of the movement.

The organization of the Modern School in Salt Lake City was a natural outcome of my own intellectual and spiritual experience. In June, 1910, I definitely and finally abandoned the church because I was convinced that it could not be depended upon ever to perform the function which I had so long felt to be its peculiar mission and opportunity. I felt that my church could be trusted as a moral or spiritual teacher, because no church can be free.

It often happens that a minister abandons the pulpit, and takes up some other occupation. Sometimes it is business; sometimes farming; often some so-called reformatory or philanthropic work, such as public charity, penal reform, social settlements, and so on. Carroll D. Wright gave up the Unitarian ministry to become Commissioner of Labor at Washington. Samuel J. Barrows left the pulpit to identify himself with our prison system. A large number of ministers have turned from the church to the Socialist movement. In all such cases, it is simply the attempt of human life to find a more adequate expression, often a more adequate religious expression. Something like that befell me. I could no longer express myself or my religious aspirations in the church.

With a net income above rent of hall and advertising of about \$25.00 a month, derived in part from the adult membership fee of one dollar a month, in part from collections at Sunday evening lectures, it is obvious that we could not hold daily sessions of the school. The most we could attempt was a weekly session held on Sunday afternoons. The children's department was a substitute for the usual Sunday school. But instead of the studies for lessons and exercises of a Sunday school as understood by the church, we gave the children in our school just the simple facts of life as science gives them to us; how the world came to be; the natural history of the earth—all kinds of life, including the human; and incidentally and progressively the origin and evolution of society and social forms, our purpose being to give the children or permit them to discover for themselves the scientific conception of the world and of life—the only one that can breed a really religious spirit. Human beings, young or old, must get the scientific, evolutionary point of view, if they are really to live.

The particular books upon which this work with the children was based were "The Story of Creation" and "The Story of Primitive Man," by Edward Clodd; "Mutual Aid as a Factor in Evolution," by Kropotkin; "Our Universal Kinship," by J. Howard Moore; "The Evolution of Man," by William Boelsche; "The Making of the World," by Meyer; "The Germs of Mind in Plants," by French; "Mother Nature and Her Children," by Gould, and others.

It will be understood that our method was not that of loading the children's minds with definitions or precepts or anything of the kind. They simply were learning facts often by immediate observation and experiment. Fortunately, the facts were largely new to the teachers; they were learners with the children—an ideal condition, provided the teachers are single-minded in the desire to learn the facts. Inevitably, the learner will draw inferences from the facts and so get a philosophy of life bit by bit.

It goes without saying that no attempt was made to teach anything about a God. I doubt if anything corresponding to the old notion of God will remain in what Ellen Key calls the "religion of life," the religion of evolutionists. The real spiritual interests of the modern world—the world that has something of the spirit of science—will not be in metaphysics, but in processes, in what is actually going on, and in what society and the individual can do to co-operate with these processes.

Of course this is not all that a Modern School can do for children. But I believe it is the groundwork of what such schools must do. The Modern School must not make the mistake of supposing that its purpose is to build up a little heaven in the middle of hell, to establish a little Utopia in the midst of this ruthless capitalism. To attempt that is to emulate the futile and fruitless ethics of orthodox Christianity, of Capitalism itself, for that matter. In my judgment, the object of the Modern School is to create intelligent revolutionists; to plant the seeds of rebellion in the minds of youth. That is the measure of any human being's efficiency.

Following the simple plan which I have described and which we had time merely to begin, the children not only learn the simple facts and truths of astronomy, biology, comparative anatomy, physiology, and so on, but the use of this method must also show them the deeper meaning of history of society, of sex, of all that concerns them. It must be obvious, too, that such a method creates its own atmosphere and carries with it the whole rationale of modern education. As a matter

of experience, there was never any loss of interest on the part of our children. We were obliged to extend the time of their session from an hour to an hour and a half and often two hours. One of the principal teachers in this department, Virginia Snow Stephen, daughter of a former president of the Mormon church, and instructor in art in the University of Utah, said it was the most inspiring work she ever did, and she proposes, as soon as possible, to give all her time and strength to the Modern School movement.

A total of 60 children were registered during the year, and the average attendance was excellent. The question of discipline never arose, so far as I know. The school was a demonstration that perfect freedom, the absence of all written rules, and the sense of solidarity give children all the motive needed for conduct. Classes were quite informal. Two or three groups of children, ranging in age from four to seventeen or eighteen, classified according to age and mental aptitude, were gathered in a social way around long tables, with teachers. Each one was provided with pencil and paper. Whatever was being studied or read or talked about was also sketched by the children or written about, or both. Flowers, plants, pictures, fossils, and so on, were at hand, often brought by the children themselves.

Besides the study work, some time was always given to singing.

One of the most valuable discoveries we made in our year's experience, too, was the fact that what is needed for the children—which proved of never-failing interest to the children—is equally the first need of adults. The Modern School must make it a primary object to give the adults this evolutionary point of view as the ground work of all their further thinking. Adults cannot think effectively or fruitfully of economics or social problems of any kind, until they gain the evolutionary standpoint.

The work of the Modern School for adults, consisted of a class in economics every Sunday afternoon, the Sunday evening lecture, which included many phases of social science and the revolutionary movements of the world, and the class in Modern Drama. The class in economics was not very successful. The responsibility of this was mine. I had not sufficient physical vitality to do justice to all I had to do, and this was the neglected work. Besides, it was not a good time of day to get any considerable number of men together for such a study. But the class devoted to the study and interpretation of the Modern Drama and kindred literature was always intensely interesting. Within it a range were included plays by Ibsen, Shaw, Sudermann, Hauptmann, D'Annunzio and Shirinberg; and writings of Thoreau, Oscar Wilde, Anatole France, Edward Carpenter, Maeterlinck, Bebel, Ellen Key, Havelock Ellis and others.

The Sunday evening lectures, which drew a growing audience of deeply interested people, were devoted to many phases of the revolutionary movement in science, in economics, the labor movement, the ethics of sex relation, and so on. The audience contained socialists, anarchists, freethinkers, and various shades of opinion. And yet, I think it became for many of them a sort of religious meeting. We sang revolutionary songs at the opening and closing—nearly always "The Red Flag" and "The Marseillaise." Time was always given for questions and brief discussion, at the close of the lecture. And it was uniformly the purpose of the lecturer to stimulate the spirit of hope, courage, earnestness, and determination in his listeners.

I do not think that the Modern School in Salt Lake City could be called a failure in any sense. To be sure, we didn't succeed in financing it, that is in raising money to support the principal and his family. But it has already been demonstrated in Portland, Oregon, that considerable money can be raised for such a purpose, and a guarantee of \$150 a month has been promised me, in order to make it possible for me to give my whole time to that work.

In general, the Modern School, in my judgment, should be frankly a school of the revolution, should be in cordial alliance with the proletarian revolutionary movement of today, though not identified with any particular school of thought. It cannot teach the plain facts of science and history without rendering fundamental service to every libertarian movement. And I believe it may everywhere be a leaven of liberalizing power, both for the community in general and for the public schools—especially in cities somewhat smaller than New York or Chicago.—From monthly news letter of Francisco Ferrer Association.

THE PATHFINDERS.

The story of Liberty's struggle is the history of the world—and, in many ways, it is a monotonous history. Mankind always makes progress, and always in the same way: there is some one who dares to think and dares to speak a little beyond his fellows, and for those leaders in thought there have always been the cross, the gibbet and the guillotine, and that which they said that day, and for which they were hanged, awhile after becomes the unanimous and triumphant thought of all the world.

BRAND WHITLOCK.

SUBSCRIBE FOR THE
Industrial Worker

"BORING OR BUILDING."

Since Fellow Worker Foster brings this subject to our attention in his article published recently in the "Worker," in which he shows his partiality to "boring" in his impartial way. He brings to the front a subject much discussed and little understood. I am going to lay a claim to understanding this very question regardless of what the members may think of this bold attitude.

Foster makes the contention that the "building from without" tactics have shown a negative result. It is not the tactics, but THE LACK of these very tactics which bring the negative result.

Building from without means organizing on the job—CONSTRUCTIVE WORK. There has been very little of this in the I. W. W. Wherever it has been attempted the method has been successful. Instead of getting busy on the job and there organizing the membership, such work was either left entirely out of consideration, in the general sense, or left to the enthusiastic camp delegate who usually is new in the I. W. W. His living depending upon that job, he either remains silent or loses his job. If by some accident he is overlooked, usually his argument is poor as his want of information naturally makes it.

On the other hand there has been much agitation carried on by the I. W. W. But this propaganda instead of being on the job, was chiefly confined to halls and streets, to promiscuous crowds who often stopped because there was no other place to go. If it chanced to be a crowd of workers, they were out of work at the time and mostly broke or could not afford to spend the money, in face of starvation or want.

This method of agitating where there were no jobs was handed down by the political elements of earlier days. The methods worked well enough for an office seeker as it reached the residents in the community who voted.

It could hardly be called a practical method of organizing on the job. True, there were many workers thus educated and who joined; but there were by far many more who were driven away from the study of the principles of industrial unionism. The form of propaganda of the arm-and-hammer type which consisted of insulting epithets like "political freak," "pig gard," "grafter," "labor faker," "separation of labor," "organized scab" and other choice tit-bits, did not convince the craft unionist that his ideas were wrong and we are right. Instead of arousing his curiosity to the point of study of industrial unionism, he was driven away with insults. We must bear in mind that the sentiment of unionism is strong in the craft unionist and that he may think as well of his organization as we do of ours. He has an instinct of class solidarity as far as the craft will allow him to go. Proof of this are the strikes where the membership of craft unions put up heroic struggles. Before such a person can give up his ideas he must be shown something better.

Bombast and clubbing insults will never do this, but plain reason and facts will do the work. The fault is not with our principles or the stubbornness of the craft unionists, but with the fudging orators who habitually use the insulting methods instead of reason. I have seen interested craft unionists listen to a speech and could see that they were beginning to think. But about that time comes a few remarks about the graft or the scalping of the crafts, which the speaker thinks everybody knows; the old line unionist sees only a slur at the union for which he has put up a fight. He is insulted and feels that his ideals are outraged without cause. After that he becomes an enemy of the I. W. W. His prejudice is formed and prejudice and reason are never friends. If some one else came along with a better idea of organization than the I. W. W. and went at us in the same way, would we act any different? Of course not. We would take such a person for a crank and a knocker and would henceforth avoid him or try to pull him down.

It is not so hard to convince an unprejudiced man with a plain argument and facts. But he will insist on being treated like a man. Our speakers who use common sense in their arguments have little trouble to get the craft unionists to see the advantage of industrial unionism. But these few are hampered by the prejudice which was raised before by others.

I do not mean that street agitation and hall lectures have no merit, but I do maintain that there has been too much ranting about non-essentials and too little explanation of industrial unionism. There is no need to knock, but there is a great need of education along our lines. The corruption in any organization is open enough to the membership. They will see by contrast well enough. But before they can see at all, they must be able to first understand the new principles so they can be weighed against the old. Whole speeches against political action or religion does not make industrial unionists. Trying to tear down something else is not building our own. If we build our own structure and show that it is much better, the craft unionists will tear down their out-of-date organization fast enough. But when we attack it from the outside, we attack them as well.

On the other hand we might learn something from the methods used by any labor organization by which job control is obtained even partially. If we cannot improve on methods already in use, we would act foolishly in discarding them because they bring the results. Personally, I have no prejudice against any form of tactics that might be applied to our own use.

The A. F. of L. claims a large membership. The organization in some form or other is rooted solidly on many jobs. Its the inefficiency of the craft form that brings it to defeat and not the lack of integrity of the membership. The large membership of the

craft affiliation is not the result of speeches delivered or curb-stone oratory. As we well know the craft unions do not waste any time on such propaganda and devote all their energies to getting the members on the job. Here the worker readily sees the necessity of organization and is readily brought into the union. As the union gains strength in numbers, it becomes more arbitrary and forces the non-unionists to either get in or get off the work. That is but a natural attitude coming from conscious strength. No matter what fault we may find with this method of organization, IT BRINGS RESULTS. If we are striving after results, we should use any tactics which will answer our needs. We should not be so bigoted as to shut our eyes to facts, but should learn from experience and improve if possible.

If the old-line unions can get members on the job with an out-of-date plan of organization, we could do even better with modern industrial unionism.

What every worker wants above all, is not theory or figures, but demonstration. Until we demonstrate that we have the best form of unionism, by actual application on the job—our ideas are only theory. No matter how good a theory is, it takes demonstration to make success.

By using the much despised "craft methods" of getting the workers on the job, we have made a record here on the Canadian Northern R. R. The men here are the same as everywhere else. Many did not know anything of any kind of unionism. The majority never belonged to any union before. They are the unskilled floating element which, according to the theory is so impossible to organize. Yet it was not hard to show them that organization was necessary on the job. Many of these men have heard speeches delivered by the I. W. W. in town and did not join. They could not see the necessity of joining a town local and then leaving town. How could they win any concessions on the job at Yale and belong to Vancouver? That was what they could not understand. And neither can I. But organizing on the job every worker was ready to do the best he could, because it applied to his material living conditions.

Had we harped on politics or denounced craft unionism, these same men would have wondered what that had to do with them. They were not interested in side issues. It was the job and nothing else. For this very reason all side issues were left alone and no knocking was done against something that did not exist here. Today when the boys think of the craft unionists, they do not denounce those members, but feel sorry for their lack of a proper form of organization or joke about it. They might not know much about economics, but they do KNOW WHAT THEY WANT. They all know that we don't want a lot of small unions, but ONE BIG UNION. They already understand that their interest is opposed to the boss and are ready to fight the bosses with any weapon at hand. What more do we want? Is not this practically the substance of solidarity and class consciousness? We can leave the theoretical discussions to philosophers. What the working class wants, is not theory or philosophy, but ACTION.

There are other places where the I. W. W. has achieved great success on the job—all this aside from the speeches and fine lectures. Its too late to talk about boring from within. We have already started to build from without, though not as conscientious as we should have. To start boring from within with all the craft unionists prejudiced already, would mean the disbanding of the I. W. W., and hardly causing a ripple in the crafts. Their overwhelming membership would soon dispose of the few capable men who would begin their "boring." The rest of the rank and file of the I. W. W. being of the floating element to a large extent, can't even get into the crafts to "bore." Had this been done from the start, there might have been some success, but not at this stage of the game. To change our ideas at this time would only spell defeat. The I. W. W. would pass out of being an organization and it would remain then for others to start all over, with the disadvantage of defeat against our principles. By building from without, we will demonstrate to the crafts that we are right. Then the men who stand for progress will do their own boring from within—and far better than any of us could do it. I know of many such examples already in practice. So let us all buckle down to active work and not talk about what we are going to do, but DO IT. Action is all that counts.

J. S. RISCAVY.

RESOLUTION OF LOCAL 179, I. W. W.

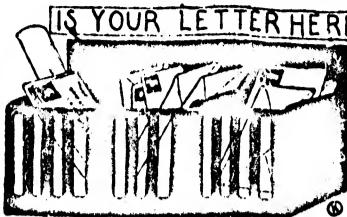
Whereas, The proletarian leaders of the Mexican Liberal party, Price and Mosby, having been acquitted of the untenable charges of murder, arson, and robbery, are again arraigned before the platoonic courts for alleged violation of the neutrality law; and

Whereas, The reactionist Madero and his followers have, admittedly, and with the aid and sanction of the U. S. government, violated that same law again and again, be it, therefore

Resolved, That local 179 of the Industrial Workers of the World, protest against this flagrant discrimination against the working class, and extend sympathy and support to those brave and determined fighters in the cause of freedom.

JANE A. ROULSTON,
Sec'y Local 179, New York City.

Send for a bunch of those 25c prepaid sub cards now and help the "Worker" to grow. Five sub cards for \$1.00.



The following mail is at the headquarters of the Kansas City locals. By notifying the Secretary of No. 61 of your present address, the mail will be forwarded:

H. Hagenson.
W. Germunder.
Max Berman.

**RAYMOND I. W. W.
GROWING****ONE BIG UNION GROWS' AT RAYMOND, WASH.—WORKERS WILL LISTEN TO NOTHING ELSE—HAYWOOD GAVE LOCAL A GOOD START.**

The Local Union of Industrial Workers that was started here October 15 is getting along fine. Each local meeting we have added from three to four new members. We have at present in our local good material for the formation of a strong industrial organization.

The idea of "ONE BIG UNION" is getting strong with all the wage slaves in this vicinity. Ever since Bill Haywood's lecture here July 8, to over six hundred workingmen it is impossible to talk any other kind of an organization to the workers in this part of the country. The Haywood meeting here was made a big success in spite of the knocking of the A. F. of L. rooters.

Our meetings are being held at 2 p. m. Sundays at the Finn hall at present. After each business meeting we are holding a propaganda meeting for the education of the workers along Industrial Union lines.

LEE HEPLER.

ATTENTION FELLOW WORKERS.

Local union No. 272 of Phoenix, Ariz., calls on all members of the I. W. W. to withhold judgment of the expulsion of Fellow Worker Joe Kennedy by local unions of Los Angeles, until his case has been thoroughly investigated.

CHAS. CLINTON,
Financial Secretary.

FROM PRINCE RUPERT, B. C.

Prince Rupert, Oct. 30, 1911.

We are yet alive and in running order. Enclosed find another \$5.00 for bundle order and \$2.00 for a combination sub for "Solidarity" and the "Worker." I have been so busy lately with organization work that have had little time to catch the subs. I just got back from the railroad construction camps on the Skeena river and just watch out for another Canadian Northern organization. We have at the present time about 50 per cent of the railroad workers organized into the I. W. W. here. The boys were out in the construction camps for two days for better grub and a new cook and won out. They stuck like glue.

The longshoremen got their wages cut this morning from 50c to 40c per hour. The notice of this was posted on the wharves this morning. We will be right there with the dockwalkers every time and I expect there will be "something doing."

Fellow Worker W. S. Van Dyke has been here. He spoke at the I. W. W. Sunday evening meeting and played in the theatre, week nights. He is an actor. Yours for the fight.

A. O. MORSE,
Secretary 326, I. W. W.

JOE IS A RUSTLER.

Knob, Cal., Nov. 3, 1911.

Fellow Worker J. Rzezak has been rustling money the last two days for the striking textile workers. He has collected \$4275 which we forwarded to the strikers tonight. Joe is a rustler, but too modest to say anything about it, so I am doing it for him. Yours for One Big Union.

E. E. PATTISON.

BOISE I. W. W. PROTESTS.

To all Fellow Workers: Greetings—Boise local held a protest meeting last Saturday night. The object being to protest against the action of the Kansas City authorities in attempting to stop the I. W. W. and other agitators from using the streets to hold meetings on. We had a very good crowd and good attention considering it was a very disagreeable night. Boise local, as you know, is a new local and all the members who are in town at present are new to the movement, but we are revolutionary—class conscious to the core, and are ready to do our part to help all wage slaves to gain their freedom. Yours for the cause,

I. W. W. COMMITTEE.

SUBS EASY TO GET.

Fellow Worker Walker C. Smith reports that he is having no trouble in getting subs for the "Worker." Fellow Worker Smith says that a "live wire" in each local could work wonders with a house to house canvass. Try this plan boys and don't sit around the hall all the time. Get busy.

We ought to print 20,000 of the lumberworkers' special next week. We can if you will only put your shoulder to the wheel.



Under this head, local unions may have their cards printed and carried continuously for one year. Rate \$5.00 per year.

Local No. 13, San Diego, Cal., meets every Sunday afternoon at 2:30 p. m. Hall and reading room at 805 H street.

R. THOMPSON, Secretary.

P. O. Box 312, San Diego, Cal.

Local No. 84, I. W. W., St. Louis, Mo., open headquarters 1214 Franklin ave. Business meeting every Friday, 8 p. m. Soap boxer coming through please drop in. All slaves welcome.

SCRETARY.

Spokane locals have business meeting every Monday at 7 p. m. Open air meetings whenever weather permits. Hall and reading room 203 Front avenue. Address all communications, orders for song books and money orders to Secy. Spokane Locals, I. W. W.

No. 61—Kansas City, Mo., meets every Friday at 8 p. m. Headquarters 211 Mo. avenue. Thomas Doyle, Secretary, 211 Mo. St.

Local 85—Branch 2 (English), Chicago, Ill., meets every Friday night at 183 West Madison street, near Fifth avenue. President, Wilbur M. Wolfe; recording and corresponding secretary, Karl Rathje, 881 La Salle avenue; financial secretary, Tillie Meyer, 612 N. State street.

Local No. 380, I. W. W., Tacoma, meets every Sunday at 11 a. m. Address all communications to Secy. Local Union No. 380, 110 South 14th street, Tacoma, Wash.

Portland I. W. W. headquarters and free reading room at 309 Davis street. Business meetings every Sunday at 2 p. m. Stereopticon views and lectures every Sunday at 8 p. m.

Locals Nos. 64 and 137, I. W. W., Minneapolis, Minn., meets every Friday night at room 3, Webb Block, 10 Third street south. Reading room open every day. I. W. W. papers and others on file.

JEAN E. SPIELMAN,
Secy Joint Locals.

Local 66, I. W. W., Fresno Cal. Headquarters reading room at 657 1st street. Meetings every Thursday, 8 p. m.; Sundays, 3 p. m. Reading room open at all hours.

W. F. LITTLE, Secy, Box 209.

Local 179, I. W. W., New York City, has headquarters at 212 East 12th street. Business meetings every Wednesday evening. Lecture Sunday evenings.

JANE A. ROULSTON, Sec'y.

128 State St., Brooklyn, N. Y.

DIRECT ACTION VS. LAW.

Workingmen of Portland have been robbed all summer here by the employment sharks. The authorities have been appealed to time and again to no avail. Many times men have been sent where no jobs were to be had and to jobs that were misrepresented. A case of this kind happened here today, and they refused to refund the money. The district attorney was appealed to. With all the law made for the protection of the working man the men as a last resort came to the I. W. W. hall and stated their case. It was decided that an application of direct action was all that was necessary, so the tonic was administered to Mr. Employment Hog, with the result that the money was returned and no attorney fees attached. The outcome of the whole business was that five more men saw that standing alone they were helpless and at the mercy of the licensed robbers and grafters. So for their own and the protection of others, they joined THE ONE BIG UNION, the I. W. W. The union that says an injury to one is an injury to all and acts accordingly. Yours for the revolt.

CHAS R. DIXON.

Don't forget the lumberworkers special next week. Better order a few to pass around among the lumberworkers. Send in your order so that we will know how many to print. Do it now!

A sub to the "Worker" means another nail in the coffin of the master class. Drive a nail this week just to help hold the parasite down.

PAMPHLETS IN GERMAN.

Der Sociale General Strike, by Arnold Roller, 5 cents.

Die Directe Aktion, by Arnold Roller, 5 cents.

Syndikalismus, by Max Baginski, 5 cents.

Die Gottespest, by John Most, 5 cents.

100 copies \$3.00 postpaid.

Politische Rechte und ihre Bedeutung fur die Arbeiterklasse, 3c.; \$1.50 per 100.

Anti-Syndikat, by Dr. F. Krasser, 3 cents;

\$1.25 per 100.

In English:

The Social General Strike, by A. Roller, \$2.50 per 100.

GEORGE BAUER,

P. O. Box 1719, New York City.



E. J. Corbett, secretary of No. 174, Oakland, Cal., sends in \$3.00, \$1.00 for subs, \$2.00 for bundle order and a promise to pay off their indebtedness.

T. F. G. Dougherty shoots in another dollar from Grand Rapids, Mich., for subs.

</div

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mond.

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inger.

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eration, I. W. W.

AUG. DETOLLENAERE.

9 Mason Street. Lawrence, Mass.

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A Worker's Semi-Monthly

Advocate of the Modern School INDUSTRIAL UNIONISM AND INDIVIDUAL FREEDOM

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"ONE BIG UNION"

(An Appreciation).

(By Frank Pease).

As we have looked across the tangle of productive and social activity how often have we been aghast at the apparent complexity of it all. It seemed so hopelessly variegated, and at such universal cross purposes with itself. How often have we not entertained this thought—"Can the working class ever construct a world for itself from such a mess?" We have felt this despite more or less knowledge of economics, more or less knowledge of the fact that the capitalist class managed its processes of exploitation with perfect science—without loss—to itself.

This should have brought to our minds the idea that back of this seeming chaos was productive SYSTEM. No doubt it did, and we delved deep into the abstractions of economics, sociology and statistics, that we might discover the nature of this system. Alas! were we any further in our understanding of the way out? Did we return from this devious quest with a clearer conception of the form of our organization, which was to evolve from the maze of mistakes, misunderstandings and defects of the past?

I, for one, did not.

While the concept of universal unionism made great appeal to me, and I could see that it was The Idea, still, the apparent incongruities confused me, as did that absurdly abundant ideology of political economy. Such things as "international trade relations," exchange processes, prices, values, "supply and demand" ideas played havoc with my attempts to evolve a single clear concept of working class industrial future.

It was not until I read W. E. Trautmann and T. J. Haggerty's last work "One Big Union," that I gained an idea of scientific correlation in production, distribution and the extensive labor incident and essential to a machine society. In this book we have ideas for the student worker. It is perhaps, the first scientific grouping of industrial institutions, devised from a working class point of view. It is a pamphlet which should be given the widest circulation possible.

In "One Big Union" we have a key to the puzzle of production, and to industrial organization. It is an OBJECTIFIED model, as well as a feasible plan of social control. It is a work which will enable the worker to PICTURE to himself the nature of his organization, which he could not get from the perusal of any complex program hitherto presented him. Unlike the dizzy ideology of politics, it is something he can grasp—and apply.

This is the kind of propaganda we need.

Gospel of Wealth

(By A. U. S. Soldier).

Special to the "Worker."

I have just been reading "The Gospel of Wealth," by Andrew Carnegie. It is such a magnificent attempt to pull the wool over the eyes of people that I take pleasure in showing up a few of his many such attempts.

How easy and almost inevitable it is for the so-called "successful" to lapse into beautiful platitudes and even imagine themselves great thinkers because of their ability to murmur such nonentities.

What is more natural than that a person who, through a rare chain of circumstances finds himself fitted to gain distinction by striding upward over the toil mangled bodies of his slaves, should feel a pleasing self-complacency and be disposed to look down from his heights and murmur "Poor Devils," "Look at me," "Why didn't they do likewise," instead of seeing the plain fact that he could not possibly have gained his present position without climbing over them. Yes, how natural it is for such to ease their own conscience and enoble themselves in the eyes of the public by prating about "The opportunity of All" without seeing that they are missing the root of the whole matter.

He condones with the worker, saying in effect, "I am a great benefactor in that I withheld from you higher wages for you would spend it on booze and women thereby harming yourselves." "Perhaps you should have a little more if it not for this, and then, too, we, your masters, know so much better than you what this money should be spent for." "You are as children and we will keep this money THAT OUR EXCEPTIONAL ABILITY has produced; keep it and spend it in ways that will benefit you."

I want to ask if this man realizes that we, the workers, have made all his wealth, that we are not children, that we allow no man to dictate how we shall spend our money? If he does he is nothing short of a villain, for besides leading public thought away from the essentials of the class struggle he is doing it willfully.

He harps on the fact that we can buy a better article for less money than before the beneficial "Competitive System" got in its work; but never breathes a word about not paying the producers all that they produce.

He dwells upon the workers' freedom to choose his job and dictate his terms to the boss, but never a whisper to the effect that all the natural resources being in the hands of the capitalist, Labor must do their bidding and accept their terms before he is allowed to have even the bare necessities of life.

He sings of our emancipation from serfdom and never mentions our worse condition of Wage Slavery. And so on and on and on through his whole book.

He reminds me of a land shark dwelling

on the beauties of the region of his land, its crop POSSIBILITIES, its warm summer days, its showers and all its good points. He tells the truth as far as he goes, but he doesn't go far enough and so leaves the wrong impression on his hearers. The settler moving on to the land soon learns to his sorrow that along with the showers and warmth and crop possibilities go drouth and cold and crop PROBABILITIES.

We can tell Carnegie the probabilities of his beloved "System." We know its curse. We have felt his power, and this power has been directed against us instead of for us.

His great point that "the competitive system offers a chance for advancement," that "there is room at the top for one and you can be that one" is a lie on the face of it to any thinking man. The curse of his system is that there is no room for the masses. The masses can't succeed, there must of necessity be an upper class and a lower mass.

He speaks of the uplifting effect of the system, and the criminality of seeking to undermine its solid foundation. Sure we expect it, and we also expect the few benefited by war to cry its beauties and advantages. Nevertheless the masses suffer from war as they do under Carnegie's system. For them there is no hope, no rest, no life under the curse.

Boys are waking up! Carnegie hasn't a lot of "Rubes" to deal with. His System is going to hell and going faster every day. Let her go, she can't get there too quick for us! Damn the classes! Hurrah for the masses, and to the devil with Carnegie's system!

WORKERS OF THE WORLD UNITE!

That means first the 8-hour day; second, more men will be put to work, which will in turn mean less men looking for your job while you work, and that will also mean less slave driving.

Now, why should not every man have a chance to work at the same time, and why should there be thousands of children working from 8 to 16 hours a day, while there are big, strong men looking for work? Why should not the machinery of production belong to the people and operate to the interest of all? Now, I think the earth should belong to the people. No one man or any company of men or corporation should own the world as is the case today. There are in Wall street today a half dozen men (if they can be called men) who can tell the whole working class if they are to go to work next Monday morning or not.

Now, that is a nice state of affairs for you white men who claim to be the smartest people in the world to contend with. Why don't you wake up and use your brains to your own interest for once in your life? Unite into ONE BIG UNION. Conditions can't be any worse; you can't lose anything for the simple reason you have nothing to lose. If you want to wait till the law makes an 8-hour day for you, you have a long wait coming to you. Just look at the 8-hour law for the women in Seattle. That is just the kind of a deal you will get if ever you should get an 8-hour law. The only way to get an 8-hour day is to organize and work 8 hours, then go home. But just as long as you depend on the ballot boxes and religion and laws to better your condition, just so long will you be in the same fix as you have been, only the army of unemployed will get larger with each improvement of machinery.

Now consider this for instance: If the working class joined the I. W. W. this week, next Monday they could start on an 8-hour day by refusing to work longer. If you should lose out, which would be impossible when you are all organized, how much poorer will you be? Don't you think it is worth a trial? Surely when you have nothing to lose but starvation and misery you ought to get together and make one grand determined fight for a shorter work day, which will prolong your life and make life happier while it lasts.

Now, there is no reason in the world why there should not be prosperity at all times. For instance, the population is always increasing all the time, winter or summer. They need the same amount of food, clothing and shelter: more people means more food, more food means more labor, more people means more clothes, more clothes means more labor. Again, more people means more houses, more trains, more boats and more of every necessity and desire of life. Now, then, can any one tell me why there should not be one never-ending wave of prosperity all the time?

Now, if the workers would organize into ONE BIG UNION, cut down the hours of toil so that all might work at the same time, the second law of nature will disappear from the face of the earth. That law is worry.

Saving money for a rainy day will not be necessary, for there will always be a chance to go to work. There is only one way to bring this about, and that is to join one union, and that union is the I. W. W. I hope, if the editor will be kind enough to find space for this letter in the Worker, and all members who read it will cut out the part of the paper it is printed on and post it where it will be read by some more working men.

A MEMBER OF I. W. W.

"Scientific Management"

(By Covington Hall).

Of late we have heard much of "scientific"

(?) management and of the necessity to in-

crease the "efficiency" of the freeborn Ameri-

can working man. But while the faults of the

workers have, as usual, been blazoned on the

skies, neither Mr. Taylor nor "Detective"

Burns nor any other luminous conservator of

human energy and divine justice has, though

Taylor is heralded as a new messiah and

Burns as a new Argus, yet proposed to save

to the race the "lost" and "unnecessary mo-

tions" made necessary by the very existence

of capitalist society. "There's a reason," and

that reason is that capitalist society is theft and

piracy organized and brought to a science.

How's this for "efficiency?" The premiums

collected in the United States last

year, 1910, by the miscellaneous insurance

companies (companies writing such insurance

as health, accident, liability, plate glass, live

stock, credit, boiler, fidelity and surety bonds,

etc.) amounted to, in round numbers \$94,

\$00,000, while they paid out in losses \$36,000,

or 38 per cent of the premiums collected;

that is, it cost 62 cents out of every dollar

collected to distribute 38 cents to policy hold-

ers in payment of losses. But this by no

means shows all the waste, or "lost motion,"

for the basis of liability insurance is to in-

demnify against loss from LEGAL liability

arising from personal injuries, so that, on this

line of insurance there must be added to the